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part of the Zodiac. The ancients were in the habit of hunting at night, especially by moonlight; the moon is often seen tarrying near mountain peaks; its rays were compared to the arrows or lancets of the hunter; the celestial dog Sirius was considered as the hunter-dog of Orion or Artemis. The moon, as the most powerful demon of night, had a paramount influence on magic, and hence was regarded as the protector of sorcerers of both sexes, the remedial or sorcerer's herbs being gathered during certain moonlit nights. The moon was supposed to be a protector of health not only, but also a producer of various distempers, as epilepsy, mania, headache, eyesores, etc., which it was also in its power to cure. When the moon increases, the growth of plants and animals is thereby favored and promoted; sowing and planting has therefore to be brought to an end before the moon is full, and wool, hair, and warts have to be cut before the new moon. Dewfall is also produced by the moon.

*A. S. Gatschet.*

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## RECORD OF AMERICAN FOLK-LORE.

### NATIVE RACES.

**NORTH PACIFIC COAST.**—Mr. Adrian Jacobsen has contributed to the "Ausland" (1890, Nos. 14, 15, 18, 22, 50) a series of traditions collected on various points on the North Pacific coast. The first two papers treat of the secret societies of the Indians, of their privileges, and of the traditions referring to their origin. Among the later papers, those referring to the Bella Coola claim the greatest interest, as the author is best acquainted with this group of people. Among others, we find in the collection a version of the magic flight, the ascent to heaven by means of a chain of arrows, the tradition of the origin of the secret societies of the Nootka (in No. 22). Most of the traditions contained in the last number, and ascribed to Rivers Inlet, belong properly to Bella Coola. The Gani-Killoko (Kanigylak) tradition, No. II., which is ascribed to Bella-Bella, belongs properly to the north point of Vancouver Island.

Mr. James Deans continues to give, in his communications to the "American Antiquarian" and to the "Journal of American Folk-Lore," notes of his interesting collection of tales, traditions, and customs of the Haida and their neighbors. The January and March numbers of the "American Antiquarian" contain two stories of shamanistic rites and traditions. The story of the shaman "Belus," as rendered by Mr. Deans, is certainly not free from European influence, although it seems that the moral element appearing in this tale does not point *a priori* to a foreign source. This element is by no means absent in undoubtedly uncontaminated aboriginal lore. In the same journal, Dr. E. Guernsey gives some very brief abstracts of well-known Tlingit tales.

The United States National Museum has published a profusely illustrated work by Ensign Albert P. Niblack, U. S. Navy, on the Coast Indians of Southern Alaska and Northern British Columbia, which is mainly devoted

to a description of the arts and industries of the Indians of Southern Alaska. It contains a few scattered notes on subjects connected with folk-lore, which are mainly confined to the last pages of the book. Among the authorities used, we miss Krause's important work, "Die Tlinkit-Indianer," which, on account of the author's thorough use of the literature and his acute observation, must always be considered a standard work. The Sixth Report on the Indians of Northwestern Canada to the British Association for the Advancement of Science contains descriptions of the Songish (Lkuñgen), Nootka, Kwakiutl, and Shushwap. The industries of these tribes are only briefly alluded to, the descriptions referring mainly to the details of social organization, customs, and current beliefs, religion and shamanism and secret societies. The last named are treated in particular detail, and a series of songs sung at the celebration of festivals of the secret societies of the Kwakiutl is given. We find, also, songs of a number of other tribes. The report contains only incidental references to the mythologies of the tribes treated. The latter half of the report is devoted to linguistics.

MODOC.—Mr. Albert S. Gatschet tells us ("Am. Ur-Quell," 1891, p. 1) a curious myth of the tornado and the weasel, to which he adds an ingenious interpretation of the same. The tornado is represented as a monster with a big belly, which is eventually torn by the weasel, and proves to be filled with bones,—the stones, dust, and leaves carried away by the storm.

CALIFORNIA.—Mr. James Mooney obtained some interesting notes on the Cosumnes tribes of California from Col. Z. A. Rice ("American Anthropologist," 1890, p. 259). Among other remarks we find a brief description of a dance, and the statement that, as a final resort in illness, prayers were offered to the sun, which seemed to be their principal deity. The women had a ceremony somewhat resembling the sun-dance of the Upper Missouri tribes. The petitioner took her position at daybreak, sitting upon the ground, with eyes intently fixed upon the sun, and tears streaming down her cheeks. She continued to send up prayers and lamentations all day, turning her body with the sun until it sank.

KIOWA.—Mr. Albert S. Gatschet has published a creation myth of the Kiowa, which seems to be of great importance in a comparative study of American myths ("Ausland," 1890, No. 46). The myth opens with a visit of a girl to heaven, where she married the sun, and later on tried to let herself down to the earth by means of a long rope. The rope proves to be too short, and she is killed by her husband while hanging in the air. She falls, and her son feeds on her body. He is eventually adopted and reared by the spider, and becomes the ancestor of the Kaiowe.

ARRAPAHOE.—F. J. Pajeken has contributed some notes on the religious ideas of the Arrapahoes to the "Ausland" (1890, No. 51). The remarks of the author are rather superficial, and do not bring out any points of greater importance except some curious notions; for instance, the idea that the soul of a strangled person cannot leave the body, because it cannot reach

the mouth, through which it must pass. The idea that the soul after death lives exactly under the same conditions which prevailed at the time of the death of the person seems to be very strongly developed.

CANADIAN ALGONQUIN AND MENOMONI.—Mr. A. F. Chamberlain gives a brief account of the Indians of Baptiste Lake, which embraces some notes on the fragments of traditions still remembered by the band. One of the most complete versions of the Nanibohzu (Manabush) cycle of legends has been recorded by Dr. W. J. Hoffman ("Am. Anthropologist," 1890, p. 246 ff.), from which many of the obscure passages of this legend become for the first time clear. The Algonquin myth of this being seems to have varied quite considerably in the eastern and western regions; many anecdotes of foreign origin were evidently ascribed to him, and so the original form of the tradition has become very obscure. Another contribution to the same subject is Rev. Silas T. Rand's record of parts of the Glooscap myth as told by the Micmac ("Am. Antiquarian," 1890, p. 283). The description of his abode in the future world is of special interest. He lives there in company with the earthquake deity, and with the one who is in spring and autumn "rolled over by handspikes." The latter is evidently a deity of the seasons.

ZUÑI.—Dr. J. Walter Fewkes publishes in the "Bulletin of the Essex Institute," p. 90, a short description of the summer ceremonials at Zuñi and Moqui pueblos. The full description is included in "The Journal of American Ethnology and Archæology" (see p. 80). —F. B.

#### WEST INDIES.

JAMAICA.—Mrs. Milne-Home makes a very welcome contribution to folk-tales of American negroes in the form of a collection from Jamaica.<sup>1</sup> She observes that, if one desires to be told a fairy tale, he must ask for Anansi stories, which are now chiefly related by nurses to children, although in former days also recited at gatherings of grown persons. Anansi is a spider, who in Jamaica takes the place of the rabbit in the Southern States of the Union, or the tortoise of the Amazonian myths. He is undersized and hairy, and passes for a sort of fairy, whose friendship is often unlucky, and whose gifts turn to leaves or stones. He is ugly to look on, a hider of treasure, and speaks through the nose,—a peculiarity reproduced by the tale-tellers. There are fourteen tales, besides twelve reprinted from Dasent. They exhibit, like all negro lore, a singular admixture of African and European elements, together with a considerable portion of local invention and alteration. Of African origin, for example, is the tale of Anansi and the Tiger. The former is reported to have said that the latter was his riding-horse; when sued for defamation of character, he pretends to be

Anansi, who cannot cross water, when pursued by the Tiger, spins a thread for a bridge, and throws across the Goat in the form of a white stone. The form of these tales is confused ; their original character sometimes does not clearly appear. There is a variant which relates that Anansi is himself the pursuer, and is outwitted by the Dog, who tells him that he can be hit with the stone, and so gets him to throw over his companion, the Goat, in that shape. Other tales relate how the Bull and the Snake, being desirous to marry, change themselves into human form, but are recognized in consequence of their unwillingness to take off their hat or gloves, which conceal the remnant of animal form remaining. It would seem that such tales must be locally modified, adapted from European elements, or at least affected by such ; others, again, are of pure European origin. Such is the relation of the manner in which a boy kills a monstrous Bull, and cuts out his tongue ; Anansi pretends that he killed the beast, and wishes to marry the king's daughter, but the production of the tongue exposes the deception. Such appears to have been the original form of the tale, which is scarcely to be traced in the confused version of the negro reciter. Very interesting is the tale of "De Lady and de Little Doggie." This is the famous legend of the ghost mother who returns to her abused babe in order to caress, wash, and dress it. The story is altered, but what is remarkable is, that there is an English nursery song attached to the narrative. The English ballad of The Mother's Return, if it ever existed, has been lost. Can this fragment, collected from a negro nurse in Jamaica, be the survival of an English song of the middle age ? The rhyme, to which a melody is given, runs :—

"Where is my sister, my little doggie?  
Upstairs asleep, my fair lady."

The faithful little dog brings to the mother the babe, who performs the ablution of the child and departs at the break of day. If the song is really ancient, as in other cases, it has sunk to the level of a nursery rhyme. The progress of the negro mind in America, and its absorption of the ideas of the whites, makes a most curious chapter of psychology ; and the collection before us adds something to the means of tracing this evolution.

**VÔDU AND VOODOO.** — Maj. A. B. Ellis contributes to "The Popular Science Monthly" for March an article entitled "Vôdu Worship." The word "Vôdu" Major Ellis finds to belong to the Ewe language, spoken on the slave coast of West Africa, being derived from a verb *Vo*, meaning to inspire fear, and used to denote a god, or anything belonging to a god, *Vodu-no* meaning a priest. On the southeastern corner of the Ewe territory are Whydah and Ardra, territories which, in 1724 and 1727, were ravaged by the king of Dahomi, and a large number of these peoples shipped as slaves across the Atlantic. Among the relics of the races in question still exists a python-worship, the name of the python-god being Dañg-ghi (*Dañg*, snake, and *aghi*, life) ; this deity is a benefactor of mankind, who has his own order of priests, and many "wives," or sacred prostitutes. In the temple at Whydah is kept a large number of snakes ; attached to the worship is an oracle, and the festivals are orgies, the women being supposed inspired by the god.

The sacred color is white, and white ants are considered to be the messengers of the god. A century ago St. Méry described the Vaudoux dance and worship as existing in Hayti chiefly among the "Aradas."

[So far, Major Ellis's article is a contribution to knowledge. Unfortunately, he undertakes to go farther, and to use the accounts of Sir Spencer St. John, former British resident in Hayti, given in his well-known book entitled "Hayti; or, The Black Republic," as an authoritative statement of fact respecting Vaudoux worship and cannibalism in that island. It has been previously pointed out in this Journal that the statements of St. John are a totally uncritical mass of opinions and gossip, representing not any valuable independent investigations, but only the folk-lore of the island. There is wanting proper testimony concerning the existence of cannibalism in Hayti, and up to the present time no satisfactory evidence has been given concerning the activity of any Vaudoux priesthood. If Major Ellis had informed himself, before writing the article, of the special literature of his subject, he would not have fallen into the error of citing exploded fables as veritable facts. Major Ellis offers observations to explain why Vaudoux worship is found only in Hayti and Louisiana: there was an emigration of Haytian slave-masters into the latter State, hence the name and the usages. This explanation involves a begging of the question. It is not proven or probable that there is any difference between the Vaudoux customs of Hayti and the Obi practice of Jamaica; the distinction is probably solely in the name. The customs of Vôdu are hardly responsible for the Voodooism of the United States. The reason why the word occurs only in French colonies, as previously shown in this Journal (i. 20; ii. 41), is in all probability because the term *Vaudou*, denoting sorcerer, was imported from France, as indicated by the identity both of the name and the superstitions. It would appear that there has been a confusion of words and a confluence of superstitions. Surprising as this circumstance appears, it is only an example of the remarkable blending of African and European influences exhibited in Negro-American lore. A peculiar illustration of this is the French word *onguent*, ointment, which in a dialectic form, pronounced *wanga*, is taken by St. John for a genuine African word, and cited as a proof of the paganish and savage character of West Indian negro practice. (See vol. ii. pp. 43, 44.) —  
*W. W. N.*]

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#### LOCAL MEETINGS AND OTHER NOTICES.

BOSTON ASSOCIATION OF THE AMERICAN FOLK-LORE SOCIETY.—*February 20th.* The association met at the house of Mr. A. Prescott Baker, 3 Arlington Street, the president presiding. Mr. Walter G. Chase gave an account of a "Trip to Alaska in 1867," illustrated by lantern slides, giving representations of coast-scenery, mountains, and glaciers. The appearance, domestic employments, and dwellings of the natives were also shown, as well as pipes, domestic utensils, objects of ornament and costume. Pro-